

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.
With the approbation of the Bishop of this Diocese.

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Front view of

St. Michael's Church


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Daily Service is held

In St. Philip's Church on Monday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,.....	" "
" St. Michael's, Friday afternoon, at	IV "
" St. Stephen's Chapel on Thursday at 12, and on Wednesday Eve'g, at	VII "
" St. Philip's on Friday, at	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	" "

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina. Thos. G. Simons, jr, Treasurer, office No. 1, Commercial wharf, will attend at the Library Chalmers'-street, on the 1st Friday after the 1st Monday in every month, from 12 to 2 o'clock. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.
2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10: subscription to the fund for the support of decayed Clergymen \$5.
3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.
4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

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DECEMBER, 1848.

No. 297.

FOR THE GOSPEL MESSENGER.

Messrs. Editors:—The sketch of the late Bishop Seabury, from the able pen of the Rector of St. John's, (Hartford,) was re-published in your paper, and no article could have been more appropriate, or more useful and interesting. May I ask the favor of a place for the following notice of another of the founders of our branch of the Church. It is taken from an unpublished Sermon, preached soon after his death.

THE LATE BISHOP WHITE.

"The dead in Christ" are monuments of the goodness of God. To speak of them is to magnify the Gospel. It is to praise Him, who provides and gives efficacy to the instruments of his good Providence, and his Holy Spirit. The record of their virtues and services is profitable for reproof, for correction, and for instruction in righteousness. We have scriptural authority for meditating on their life and character; for "devout men carried Stephen to his burial, and made great lamentation over him," and we are commanded to be "followers of them, who through faith and patience, have inherited the promises." He knows nothing of the Protestant Episcopal Church in these United States, who knows not, that Bishop White was emphatically its chief; not merely as the presiding officer of its highest council, but by reason of an influence over it rarely equalled in power; and also by reason of services which we may truly say were unequalled—for if any other has brought equal devotion, and talent, and learning, and reputation to its cause, whose services have been so long protracted, and so valuable in their results? His name is identified with the history of our Church, just as is Washington's with that of our Country, Luther's with the Reformation, and Cranmer's with the Church of England. There need be on his tomb no other inscription than "Bishop White." He was properly regarded as the father of his flock, (his parish in particular, his diocese in general,) a father in solicitude and sympathy, in bountiful provision, in affectionate counsel, in constant prayer for their soul's health, and peace, and safety, and ever increasing happiness.

How properly may the body of the Clergy and Laity of our whole communion apply to him the language of Elisha, "My father, my father, the chariot of Israel, and the horsemen thereof." Greatly did he resemble in his character and relation to Christendom those pure, heavenly minded, devoted, scripturally learned, useful and distinguished Ministers who were denominated the Fathers, the "Ancient authors" of the Church. It is poetry to ascribe to any man "every virtue under Heaven." But, in the qualified, the understood sense, the remark is as applicable to the American, as it was to the British Bishop, (Berkley,) of whom it was said, "The Church in its principles, and what should be its practice, was never personified but by Him who, more than man, holy, harmless, without spot, 'went about doing good.' The Church contemplates making the character holy, and without blemish, 'not having spot or wrinkle, or any such thing,' and therefore, there can be on the earth from among mortals, no exact personification of the perfect Jesus. But who came nearer that real model of excellence, than our departed patriarch? Who succeeded better than he (the Grace of God preventing and assisting him,) in cultivating that discrimination or right judgment, prudence or discretion, Scriptural knowledge, warm yet sober piety, love for all men, but especially for them who are of the household of faith, zeal for the purity and peace and extension of our Lord's Kingdom on the earth, and that temper which avoids the *extremes* of coldness and heat, of fanaticism and superstition, of severity and laxity, of too much and too little intercourse with society, of sociality and reservedness, in short, the whole spirit of our Church as set forth in her prescribed devotions, instructions, and the lives of her Confessors, Martyrs and other distinguished members? Was he not the Christian thus described by the Apostle James, 'a wise man and endued with knowledge,' who shewed 'out of a good conversation his works with meekness of wisdom?' Was he not, I again ask it, in a much more than ordinary degree, a personification of the truth as it is in Jesus, and of Christian doctrine and duty, as our Church understands and teaches them." How appropriate was the text selected for his funeral sermon, by the Bishop of Pennsylvania—"Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" But, however gratifying it would be to continue this strain of commendation, (certainly admissible, for saith holy Scripture, "honor to whom honor is due,") yet, it will be more useful to consider some of the circumstances of his life—just as our Church does those of Apostles, Martyrs, and other Saints, for the purposes of reminding us impressively, and yet inoffensively, because indirectly, of our own errors, sins, and imperfections, and of stirring up in us the salutary emotions of gratitude to God, and the desire of imitating those just men.

In private life, I use this term in its most restricted sense, meaning that sphere in which man may be regarded as separated from his fellow creatures, and alone with God, whom did he resemble? Not the multitude, careless of the soul, mindful only of the body, giving rein to passion and appetite. Not the many Christians, underrating secret prayer, too much troubled about their secular affairs, misusing their time, in-

dolent and improvident, and neglectful of a due self-government—of keeping under the body and its affections. No! he resembled the holy Baptist, and his blessed Master, the Son of God; setting apart a time for sacred retirement, seeking communion with God, not in the Church and family circle only, but in the solitary chamber and study also.

In his Essay on the wandering of the mind in prayer, one of the last which has appeared from his pen, he has given good evidence of the high estimate he attached to secret prayer, and his anxiety to render it an acceptable service; and that a part of the Lord's day should be reserved for retired duties. In the duties which a man owes to himself, the paramount duty of care for the soul, "and seeking first the Kingdom of God;" the subordinate duty of providing for the health, and comfort, and life of the body by industry, frugality and sobriety, who was more exemplary? But while he was careful, not to fall short of these obligations, he was not less so not to go beyond them, not to fulfil them, so as to interfere with other and equally imperative obligations. His love of sacred retirement never took the form of seclusion or of setting aside the claims upon him of his fellow-men; and he distinguished both in principle and practice, between governing and eradicating the passions and appetites—use and abuse—moderation and rejection—temperance and total abstinence. Imagine him on a desert island, with no eye upon him but that of the Supreme, and released from all obligations to his kind: you will find him still the same. "Behold, he prayeth" statedly and fervently, and his daily favorite, longest continued occupation is the study of the Oracles of God, and the books helping to the understanding thereof. He is never idle, but he has a scriptural regard for the health and comfort of the body. His arrangements are marked by prudence. He is temperate in all things. In short, here (as in the thronged city, with the eyes, he might almost say, of the whole Church upon him,) he would be still the same holy, self-governed, industrious, discreet man. In domestic life, the circle of his own home, what duty did he omit, what spirit did he manifest there? Of his conduct in the relations of a son, a brother and a junior in the family, we are not informed. But we feel sure, that he who remembered his Creator in the days of his youth, did also love, honor and succor his parents; submit to all his governors; order himself lowly and reverently to his betters; and in short, was as exemplary in the relations formed in early life, as he was in those of his maturer years, when so many admired, desired to imitate, and to gain the success which attended him. Not only the approbation of his conscience, but a united, religious, happy family, were the consequences of his dedicating them to their God in infancy, and his endeavors to make them lead the rest of their life according to that beginning. That he cherished a much more than ordinary paternal interest in the welfare of his children; incidents might be adduced in proof, if it were proper to search for or to publish them. But the record of his sympathy, services and sacrifices for them is on high! Alas! how many whose piety is unquestionable, and whose walk in general society is unexceptionable, are lamentably deficient in meeting their domestic obligations. This one, engrossed by his official duties, or secular employ-

ments, cannot find time sufficient to watch over, instruct and pray with his household; and they are as remarkable for their impiety and immorality as were the sons of good old Eli, who restrained them not when they made themselves vile. That one is more than negligent of his duty at home—the crosses there are not sustained, nor the temptations resisted with a right spirit, and they create dreadful blots on his fair fame and Christian profession. But our father hath shewn us a more excellent way, In his own house he had all the condescension, the forbearance, the tenderness, the courtesy of the Christian, as well as the sterner virtues of uncompromising zeal for the honor of his God, and for the real and lasting welfare of those over whom that God had called him to exercise authority. In that house, affliction was not a stranger. But who, by his example and precept, was its chief comforter? In social life, I mean in his intercourse with men in general, he was studious to ascertain and to answer their just claims. The claims of his family on him were quite as urgent as those of most men, and of the Church much more so; still he recognized and yielded to the claims on his time and faculties and property, of the community around him, of his country and the whole human race. Not his name only, but his services were freely given to a number of Societies, for religious, charitable, literary, and other laudable purposes. And how inoffensive, courteous, kind, forbearing, conciliatory, urbane, upright, and generous he was, in all his dealings with individuals, there can be no better testimony than the respect and regard, almost universally entertained for him, and the honorable stations to which he was called by those who differed from him in religion and politics, though in both he was a decided and steadfast man. Let it not be said he was indebted to nature for his excellent qualities. Naturally his disposition was mild and benevolent. But that he cultivated it by reflection and prayer, and was indebted chiefly to grace for the same, there can be no doubt. His success is proof, for among the fruits of the Spirit, are “love, peace, gentleness, patience and meekness.” As Chaplain to Congress, he shared its perils and the inconvenience of its removals; and in this patriotic service was exposed to the impeachment of his motives, and the disapprobation of some of his best informed and warmest friends.

Although he was no cosmopolite, no advocate by word or deed of the notion that the stranger and the foreigner have as good a claim on our charity as the relative and the countryman: yet he felt and cherished the temper of the good Samaritan, who recognized, in every human creature, a brother, and a friend—the Christian temper of doing (as far as ability and opportunity, will permit,) good unto all men. Men, individually and collectively, of a different caste, and of distant nations had his sympathy, influence, alms, and constant prayers. Every one who has not fallen into the error of the ascetic, the hermit, or the monk, must admit the obligation of social duties, (I speak of them as distinct from domestic, or family duties): and by the life before us he is instructed how to meet that obligation, viz: to prefer the spiritual welfare of his fellow men above their temporal, to minister to both, as he is able, and if he can do no more, to give them his prayers for the favor of Providence and the grace of the Holy Spirit. In ecclesiasti-

cal life, it is peculiarly instructive and interesting, and animating, to contemplate the course of our Father. Every man has duties in reference to the Church. He is bound to be a member of it, even as he is bound to come to Christ; for the appointed way of coming to Him is to come to his Church: and so our Catechism teaches that being made members of the Church we are made members of Christ. Each member is under obligations to his covenanted God, to his fellow members, and to the Church, considered as one body. The lay officers and lay privates, if I may so call them, and the Ministers in three orders have each their appropriate duties, all pointing to one great object, the Church's prosperity. A knowledge of the early years of our patriarch would probably show his active mind, searching the Holy Scriptures to ascertain his duties as a youthful private member of the body of Christ; and resolutely and steadily following the light he had acquired. But we have known him only as one of the more honorable members. As Rector of a Parish, he attended not only to the weightier matters of duty, as pointed out in the Ordination services, but to those lesser matters, which are set forth in Canons and Rubrics. For example, the duty of Catechising has been overlooked by many, or surrendered (as if the Rubric and the Canon so allowed) to the Sunday School; but in the humble office of a Catechist, this ecclesiastical chief was as exemplary as in all his other offices; and he never departed from its proper employment of teaching by question and answer, to become a mere exhorter to the children. Again, in conformity to the Canon (28) (how many have not conformed) he delivered stated Lectures, vindicating, explaining, and enforcing not the Catechism only, but also "the Constitution and Liturgy of the Church."

His province as Bishop was to administer Confirmation, but as parish minister to prepare the candidates for it; and he found time also for the extra services of the Lent season. His diocesan and parochial duties were each sufficient to employ one man; and they would have been incompatible at all times, particularly at his advanced age, without a much more than ordinary activity of mind and body, and a resolute and steady applying of himself to the one thing—the Ministry; drawing all his cares and duties this way, and laying aside worldly cares and studies. From the arduous and engrossing duties of a parish Minister, he would not retreat, though for 66 years he had been engaged with them. His last sermon was only a few days before his death. Although he conceded that our morning service might well be abridged, he never omitted any part of it; for he was not less careful to obey than he was to administer the laws of the Church. As diocesan, which he was for nearly 50 years, he had two classes of opposition—the prejudice of non-Episcopalians, and the misinformation, or misunderstanding, or perverseness of some who had professed and called themselves Episcopalians. How he met them, with what temper, by what means, his biographer will tell particularly.

He did so successfully, out-lived all organized and indeed almost all individual opposition. These were no small achievements. Respect for his purity of motive, admirable judgment, and profound knowledge of the Scriptures, almost reconciled to the office, the puritan and the quaker: and it was natural that they within the Church, who held pe-

culiar views as to doctrine and discipline, (viz: that our articles had a Calvinistic tendency, that the Ministry in its three orders was not of Divine institution, but a matter of expediency, that conformity to the prescribed form of worship and instruction was not imperative but advisory, that the obligations to obey Canons and Rubrics was questionable,) should have questioned their own decision on these points, when they found that this great and good man differed from them entirely. Still there was called for a never sleeping, a rare prudence to prevent conflicting views and practices from interrupting the peace, retarding the prosperity, and endangering, in his diocese at least, the existence of the Church—a Church yet in its infancy, having small resources of men and means. To the happy result of silencing or disarming opposition, nothing (under the overruling Providence and powerful grace of God,) contributed more, in addition to the high character of our Bishop, than his kindness of manner (never degenerating into the least compromise of principle,) and his humility in word, in demeanor, in style of living, in every thing. Humility was inseparable from his heart and life, and it constantly manifested itself in every variety of form.

In a speech, one of the Clergy having called him Patriarch, he cried out with energy, Do not call me Patriarch. When he became senior Bishop, and of course was to preside, he (I have no doubt,) suggested that the chair should be filled in rotation, beginning at the North; so that several Bishops would precede him. In like manner, in his writings, even where it would make a sentiment less clear, he would adopt a circumlocution, prefer the impersonal *it*, rather than be guilty of egotism: and in the highest seat of our Councils, he gave so many evidences that he esteemed others better than himself, and at all times through a long life bore his great honors so meekly, as to compel both admiration and affection. In this connection, I ought also to mention his moderation, both as a legislator and an executive officer. He carefully avoided governing too much, as well in the enacting of laws as in administering them too exactly and severely. The charity which “thinketh no evil, hopeth all things, believeth all things, endureth all things,” made him habitually slow to pronounce judgment, and moderate in censure. But when there was no mistaking the wrong conduct—when his speaking out was a plain duty, he was as bold as the Baptist to rebuke vice, and to utter a decided opinion. Call me, he said on a necessary occasion, a Jew, call me a Turk, but do not call me a low Churchman; meaning by that designation, one who claimed freedom from the obligation of Ordination Vows, Canons and Rubrics.

But I must conclude this branch of our subject. There was a time when Bishop White was the only Clergyman of our Church in Pennsylvania, but he lived to see in that Diocese, 85 Clergymen and 91 Congregations. Is not this result the blessing of God (not to disparage the co-operation of pious, zealous, enlightened Clergymen and Laymen,) on his fidelity, prudence, diligence, and perseverance? It was God who gave him, as to Solomon, “wisdom;” as to Elijah and Peter “zeal;” as to Paul “devotedness;” as to John “love;” and glory be to God, the Father, the Son, and the Holy Ghost, for his wonderful success; for though “Paul should plant and Apollos water, God

must give the increase." And for whose sake were these gifts and graces bestowed on him? For the sake of that Church—that Society which Christ purchased with his own blood; for the sake of our fathers, our friends, our children, and all of us members of that body of Christ. "Praise the Lord, O my soul, and forget not this benefit."

We are next to consider him the chief of our Church, in this country. He was so, not by law, for we have no Archbishop; not merely as presiding Bishop, (which office he held for more than 40 years,) but by a combination of circumstances as remarkable, as, we must believe them to be, specially providential. His priority by age; high character for wisdom, integrity and learning; early and constant connection with our ecclesiastical affairs as a leader and the chief leader; his relation to the other Bishops, all of whom, with few exceptions, were consecrated by him; his profoundly learned, judicious, most seasonable published papers—as pastoral letters, charges and treatises, now for the candidates for Holy Orders, now for the Clergy, now for the whole body of Laity, not overlooking the youth and the child—gave him an influence in degree, and a consequent responsibility, almost unprecedented. What is there like it, since the days of him who was the Apostle, not of one Church only, but of all the Gentiles? What Archbishop of Canterbury, with all his talent, learning, reputation, and political power has commanded an equally great influence? Who of them had a like place in the affections of the whole body of the Clergy and Laity? Behold the general Council of our Church on the last day of its session (1835.) They listen to the parting address, in low accents, of their grey-haired father with the deepest interest. Melancholy sits on the countenances of all, as if they were conscious they should hear his voice and see his face no more. This mighty weapon of influence has been most discreetly and efficiently used. Witness the strength, the increase, and the prospects of the Church. Time will shew more and more how well it has been used. Oh! may it not, by a contrasted state of things, make us more and more sensible of our great loss, in the absence of an influence so deservedly gained and so purely and successfully employed. But our Patriarch is to be contemplated in a more elevated position, not unlike that of Luther and Cranmer. He was not, indeed, the leader of a Reformation, nor can we, strictly speaking, call him the founder of our Church. But to make it complete in all its orders of Ministers; to give it an independent existence as a branch of the Church of Christ; to gather its members scattered over these United States, under one Government; to transplant, if I may so speak, the Catholic Apostolic Church, from England—not merely its principles and usages, but its Ministry, the Church, (for it is no Church without a Ministry); to make the Protestant Episcopal Church of the United States, what it is; he beyond all comparison did more than any other individual. He was the prime mover and main spring of those meetings which led to the first Convention (1785); was the President of it; the prominent member of the House of Bishops at its organization (in 1789); became its President in 1795, and has been so ever since. He was chiefly concerned in framing our Constitution and Canons; in revising the Prayer Book and adapting it to the altered condition of our Country; and wholly

concerned in preparing the first four Pastoral letters. In fine, in transplanting (as before remarked,) the Catholic Apostolic Church of Christ across the Atlantic into our soil, and in making this branch what it is, strong, healthy, large, growing, and we trust to grow more and more, he was the prime agent. Our Patriarch's usefulness is not to be bounded by the limits of his own Church. His able writings on many and the most important subjects are, and will be more and more read by Christians in general, and by such as desire to be so. I allude in particular to his History of the Church, his Lectures on the Catechism, his Dissertations, his Treatise on the Arminian and Calvinistic Controversy, his Charge on disorders, disunion and division, and that on Revivals. We have been briefly surveying his life—let us now attend him on the bed of death. Often in health did he refer to his death, and make its probable nearness a reason for some seasonable, pointed admonition and suggestion; and with characteristic forethought, he very recently made additions to his memoirs of our Church, bringing the narrative down to the period of the General Convention, (1835.) In the last, as in the former scenes of life, he cherished the principles and conformed to the directions of the Gospel, as our Church understands them. We are told it was his privilege to be, within a few seconds of his decease, in full possession of his mental faculties; “and that he passed away calm and serene, there being no struggle to mark the moment of his departure.” To those principles, which he had so long cultivated, he gave his dying testimony. “The Gospel (said he,) has hitherto sustained me.” “You submit” said his friend, wholly to God’s gracious goodness, with a single and entire reliance “for salvation on the merits of his Son, through faith in Him.” He replied, “O, entirely, entirely ! I have no other wish, no other hope.—I should be glad to express my feelings to you in some of the psalms and hymns, but I cannot. That beautiful hymn of Addison’s—“When all thy mercies O my God,” has been a favorite with me all my life.” The grace of the Holy Spirit, he had taught, was to be sought by diligent prayer, and the faithful, constant use of the ordinances of the Church. To the same “means of grace” did he recur for himself to the end. “Is any afflicted, let him pray,” “Is any sick, let him call for the elders of the Church, and let him pray over him.” These injunctions he obeyed in spirit and to the letter, asking for prayers, repeating the Lord’s prayer after the Minister, and giving his hearty Amen. The commendatory prayer was of course used. That other recommendation of the Church, the receiving of the Holy Communion in sickness, was also complied with. The subject of his last Sermon was remarkably appropriate for a final charge, being from the text, “The word of God is quick, &c.”

Being asked, as his end was near, if he had any message for the Church, his reply was, “I can only say, that I pray, that by God’s protection and blessing, it may continue to have peace and prosperity.” Thus, like the setting Sun, has he departed from among us, in softened radiance. That Sun will rise on the morrow with no new splendor to travel the same majestic course, and to set as before. It is therefore, an insufficient emblem of the course of the believer in Christ. He will rise, never to set again, with a glory which nothing that we have

seen or heard or conceived of is worthy to be compared; for "this mortal must put on immortality, this corruptible, incorruption," this vile body shall be "changed" like unto the glorious body of Christ.

What may we learn from the retrospect of the life of which we have now given an imperfect, a mere sketch? Many think that religion is an every day and not a mere Sunday concern, beginning with the dawn and not ending with the end of this mortal life; that true religion ought to govern the conduct in every place; in the closet, the parlour, and general intercourse, and not in the house of God only—that various duties, private, domestic, social, and ecclesiastical, are assigned to mankind. That it is practicable in some degree (alas, how deficient are even the best men,) to meet these claims upon our hearts and minds, and strength and property—of God in the first place and supremely, and secondarily and subordinately of ourselves and our fellow-men—that a proper love of self and of our fellow-men, especially contemplates our spiritual and everlasting well being—that Christian consistency, a correspondence and congruity, an agreement between profession and practice, the faith and the life, attention to one class of duties and to the other two classes also, is as rare an attainment as it is beautiful, must be admired, and ought to be sought and prayed for; and finally, that a Christian life ordinarily leads to a happy death, as it certainly will to a happy eternity. What else may we learn from the life we have been reviewing? A lesson of profound and lasting gratitude to Him who ruleth over all, and is the "giver of grace"; who gave to our Church, may I not add, and to our country such a man, at such a crisis, and continued him to us for such a length of time—such an example, such services, and such prayers, so long continued; one physically, intellectually, and spiritually in mind, body, heart and soul, so remarkable. What are the duties of which this death impressively reminds us? Earnest persevering, endeavor (each one of us in his proper sphere,) to repair, sustain, and build up our Zion; and, above all, earnest persevering prayer to the Lord, that he would raise up labourers—men, I mean, able, self-denying, determined, indefatigable, and, under His grace, efficient and successful—and that he would ever watch over, guard and advance the purity, the peace and the prosperity of the Church, of which He is the head and we are the members. Amen.

FOR THE GOSPEL MESSENGER.

ADDRESS AT AIKEN.

When the Rev. C. T. Bland, at St. Thaddæus's Church, Aiken, was to be ordained, at the close of the Sermon, by the Rev. C. H. Hall, he was addressed as follows:

My dear Brother:—All this that I have said is known to you—or you would not be here to-day. I have but a word to say to you, and then we return to this rite. We little thought, when we used to sit side by side in the same school and join in the same boyish games in our native city, that we should ever be here to-day—that it should be

my part to welcome you to this office of the sacred Ministry. Yet so it is. It gives me a strange feeling of awe, as I think, that after so many chances and changes of this mortal life, we are met here again before this altar of the holy Church. I would fain dwell upon the thoughts which it suggests. But this is no place to obtrude any feelings of a personal character. This is to you a solemn hour—not for the past merely—but for destinies of the unknown future. You are here to take vows—to receive responsibilities in the Church, which may well weigh down your heart, and cause the warm tear to start forth from its hiding place. Jesus the Master, now lays his hands upon you, through the Bishop, and asks as of old—“Lovest thou me”—“Art thou willing to serve humbly at my altar—to receive thy treasures, by giving up this world and living for a better.” I doubt not you have considered all this, wisely and well—and are prepared meekly, modestly, but firmly to answer the questions put to you by our spiritual Father. I have but one word of counsel to put to you. In the present state of our people, everything tends to tempt you to slight the *peculiar* duties of your office. Every thing allures you to neglect the humbleness of mind which so peculiarly adorns it. The modesty of the noble Athanasius, who rather fled away from exaltation above the Diaconate, is an enigma to the turbid, struggling, restless spirits of this day. The maxim which bids us, “abase ourselves” is obsolete. Let me urge you to recall this ancient wisdom—to be obedient in your vocation—to “use the office of a Deacon well.” Give up ambition—give up all wish to shine as preacher, in the well knit terms of worldly philosophy, and rhetoric; and be an humble *doer* of the Word, which it is the Priest’s duty to declare. Your duty is to teach the children. Be sweetly humble as a child yourself—to win them to hear your teaching. You are to read the Bible to the people—study it that you may read, with the spirit and with the understanding also. You are to assist the Priest in holy worship, at the table of the Lord. Be pure, as the white linen which robes you for your duty. You are to visit the “sick, poor and impotent people”—be earnest to be found at their hearths and bedsides—to make way for the Pastor—to bring them the sacred rites and consolations of the Church—and believe me, you will hereafter rejoice more, to have soothed the dying hours of the widow and orphan, and to have brought them to the blessed font of regenerating grace, than to be the wisest doctor of popular creation. Yea, even if you should preach no sermon, you will find enough to do, to use your office well and purchase a good degree from on high. I have held up at this, your Ordination, the doctrine which no candid man can doubt, that this is a Ministry in which you engage. I do it, not for controversy, but for edification. I do it, not to decry others, but to declare what is God’s will and law. I do it, to impress upon you, your real duty—may God forgive the feebleness and imperfection of the attempt. May he give my words grace to fall not only on the ears of this Congregation, but to penetrate their hearts and consciences. May He give you grace to receive the exhortation, to use well the office—to purchase a good degree. May He reward you with great boldness in the faith which is in Christ Jesus. May He bring us all, at last, to that Church in Heaven, where all will be united, and rejoicing forever. And all the glory shall be to God the Father, the Son, and the Holy Ghost, for ever more. Amen.

FOR THE GOSPEL MESSENGER.

RIGHTS OF CONSCIENCE.

Messrs. Editors:—In your number for October, I read with much approbation, your article with the above caption; and corroborative of your information, as to the course pursued on this subject by the institutions at the North, I send you the following extract, from the regulations of the "Gymnasium," Pittsfield, Massachusetts. "The pupils will attend with the teachers, unless *written notice* be sent by the parent to the Principal, "specifying some other denomination." The requiring the parent to specify that he *conscientiously* objects to the worship at the Chapel, is, I believe, as you state, a peculiarity of only one institution in our country.

OBSERVER.

NOTICES OF NEW PUBLICATIONS.

The Church, the Pillar and Ground of the Truth.—A Sermon preached at the Consecration of the Rev. George Burgess, D.D. as Bishop of the Protestant Episcopal Church, in Maine, on the Twenty-second Sunday after Trinity, October 31st, 1847, in Christ's Church, Hartford, Connecticut, by J. P. K. Henshaw, D. D., Bishop of Rhode Island. (Published by Request.)—From this discourse we make large extracts to corroborate by the authority of one "in authority" the views which have always governed the "Charleston Gospel Messenger." The headings are our own.

The Church a visible body.—"The word Church then, according to its general usage by the inspired writers, means the great body of believers under the teaching and government of divinely appointed Pastors, holding the true "faith once delivered to the saints," maintaining pure worship, and living in communion with God by means of sacraments and prayers. If it be true of every spiritual and renovated man that Christ liveth in him; if it be true of every sound branch of the Christian church, that God dwells there as in His house; how much more emphatically true is it of the entire Church, confined to no land, but scattered through all nations—that company, or "congregation of faithful men in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same."* We may, indeed, if we please, speak of the Church as invisible, when we refer to its spiritual members as they appear to the eye of God—and to their state after temporal probation is closed; but when we speak of the Church as having an office assigned to it upon earth—or having any duty to perform, "the Church whom this doth concern," says the judicious Hooker, "is a sensible known company. And this visible Church in like sort is but the one continued from the first beginning of the world to the last end.*** And therefore the Apostle affirmeth plainly of all men Christian, that be they Jews or Gentiles, bond or free, they are all incorporated into one company, they all make but *one body*."

* XIX Article on Religion.

The unity of which visible body and Church of Christ consisteth in that uniformity which all several persons thereunto belonging have, by reason of that *one Lord*, whose servants they all profess themselves; that *one faith* which they all acknowledge; that *one Baptism*, where-with they are all initiated. The visible church of Jesus Christ is therefore one in outward profession of those things which supernaturally appertain to the very essence of Christianity, and are necessarily required in every particular Christian man."†

The text speaks of an office to be performed, a duty to be discharged by the Church. There is not here, therefore, (according to Hooker) reference to an airy metaphysical abstraction,—to an invisible spirituality or conception to which we give the name of Church; but to a visible body, an organised corporation existing in this world, though not of it. An institution established upon earth as a witness for God, the teacher of His truth, and the advocate of His holiness; existing through all generations, and giving light to all nations. This Church is the instrumental conveyer of salvation, the almoner of God's grace, the dispenser of His covenant blessings to mankind. It is the same society originally instituted by Christ and His Apostles, to which His presence and blessing were promised, and which in its leading and essential features, has continued unchanged through all the mutations of this world's history. In this we profess our belief in the Apostles' creed, under the name of "The Holy Catholic Church:" so called, to distinguish it not only from infidels and idolaters, but also from those heretical and schismatical communions which falsely usurp its name, and presumptuously claim its privileges."

Great Scripture facts.—"The principal of these are enumerated in the words immediately following our text. "God was manifest in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory." Were these the memorable truths for the support and display of which the Church was set up as a pillar? How faithfully does she execute her office? These glorious truths in the "great mystery of godliness" are broadly stamped upon her Calendar. They form the events by which she measures time, and divides the year. They form the themes of her meditation and the subjects of her praise at Christmas and Easter, Ascension and Whitsuntide. All the important facts, and objective truths of religion receive special notice and commemoration in her annual round of Festivals and Fasts, from Advent to Trinity Sunday. We are required, by the routine of our ecclesiastical services, not only to mark the different phases exhibited by the Sun of righteousness, but also to behold the mild lustre of those smaller luminaries which shone by the reflection of His light, and all whose virtues do but illustrate His grace, and proclaim His glory. Thus, the members of our Church, in their orderly attendance upon her services, become familiar with all the great facts and important doctrines of our religion; and unless criminally remiss, cannot fail to have them vividly impressed upon their memories, and to understand their bearing upon the welfare of the soul and the work of our salvation."

† Eccl. Pol.: Book III. Sec. 1.

Sacraments.—"In the true sense of the terms then, the Church system may be called a sacramental system ; not in the sense of those who would represent it as dispensing with spirituality and superceding the necessity of repentance, faith and holiness ; but as symbolically representing invisible blessings, and instrumentally conveying them to the souls of the faithful."

Teaching of the Church.—"Is it Bible truth that man is fallen, corrupt and guilty, that he can be justified only by the free grace of God through faith in the atonement and righteousness of Jesus Christ, that he is dependent upon the aid of the Holy Spirit for the will and the power to do that which is good,—and that, unless renewed and sanctified by His agency, he can never be admitted into Heaven? How fully and strongly are these teachings of Revelation echoed by the voice of our Church ! You find them recorded in clear and unequivocal language, in her Articles and Homilies : not only so, but impregnating her devotional services so thoroughly, that you find a distinct recognition of them even in her shortest Collects. Yes ! These evangelical truths—these precious doctrines of grace are written in fair and legible characters upon every part of this pillar of the truth, while Doxologies and Anthems, winding in graceful folds around it, cover it all over with the glory of the Eternal Trinity. At every step of our progress in the public services of the sanctuary, we are reminded of our indebtedness to the love of the Father, the merits of the Son, and the grace of the Holy Ghost. . . . Against the dangerous and destructive tendencies of the age, where shall we find any effectual barrier, but in "the Church of the living God, which is the pillar and ground of the truth?" On that bright pillar you behold inscribed, in indelible characters, a bold and fearless testimony against Romanism on the one hand, and against schism and heresy upon the other. . . . If there is danger that by the one the faith will be corrupted, there is danger that by the other it may be destroyed. When every man sets himself up for a Pope, and instead of humbly receiving illumination from the Bible, claims to be its authoritative elucidator and judge, what will be the result ? Look at the distracted state of Protestantism, and behold the mournful reply. Look at Geneva, Germany,—aye, and our own New England ! Our Puritan forefathers, whose memories we so dearly and justly cherish, have left, in a document drawn up on board the *Arabella*, a record of their love for the doctrines of the Church of England. Would that they had cherished an equal regard for its Ministry, Polity and Services ! Then those precious truths by which they hoped to evangelize the New World might have been preserved unimpaired to their latest posterity. But the history of that well meant enterprise concurs with that of the world in proving that a departure from Apostolic discipline is a relinquishment of the sure conservator of Apostolic doctrine. Popery on the one hand, and Purity on the other, having alike furnished illustrations of this fact. Where are the principles of the Saybrook and Cambridge Platforms exerting any practical influence among those who still retain some remnants of the discipline they established ? Where shall we look among his followers for the harvest of peaceful and loving fruits that was promised by the liberal policy and principles of Roger Williams ? Who, with-

out arithmetical powers, can count the infinitesimal divisions of Sectarianism? Who can give all the shadings in the party-coloured coat of Heresy? Where shall we find a remedy for all these diseases, a plastic influence to heal and correct all these wounds of the body of Christ, but in the maintainance, in its integrity, of that Truth of which the Church is the ground and the pillar?"

The Scriptural Argument for the Lord's Day. By the Rev. C. C. Adams; published by the New York Episcopal Tract Society, 1848.—On this important subject, not our country only but the whole world needs to be admonished. The desecration of the Lord's day is awfully prevalent, and we fear increasing. Collectively and individually, and by governments holy time is habitually disregarded. The author before us has the satisfaction of knowing that he has stood on the Lord's side, and plainly reminded men of their duty in the premises. Not only the obligation and the best method of observing the holy day, and here set forth, but also the gracious design—(a design both pious and charitable,) of this venerable institution. Of the design, our author thus writes: "Sunday is a great visible monument, set up by the Eternal Architect of all things, in the spacious hall of time, to commemorate the two wonderful works of Creation and Redemption, and thereby to keep alive in the memory of the human race the reverence and gratitude it owes to the Divine Majesty. It was erected as an efficacious means of calling the children of men to the practice of virtue and religion, and thereby securing for them real and lasting happiness.

"It comes to the Christian as a weekly festival, not only of rest, but also of joy and thanksgiving; it reminds him of God the FATHER, who spake from nothing this vast fabric, and of God the SON, who poured out his precious blood (as upon a huge altar,) to hallow it.

"By ceasing from all worldly labor and care on this day, the mind and body are invigorated and fitted for high and solemn contemplations. The soul, unburdened from terrestrial cares, soars up to God. The rest itself naturally awakens emotions of gratitude to the Eternal Being, who, though throned upon the circuit of the Heavens, condescended to provide for man's comfort, and so interested Himself in his happiness as to create a world, with its myriad of living things, to minister to his wants; who gave His only Son to redeem it, and appointed a special portion of all time for meditating upon these astonishing events.

"The ordinary cares, troubles, and labors of week-day life leave but little time for reflection. But Sunday comes, with its calm, its stillness, and its repose, to shut the door upon these things, and to invite us to communion with God. . . . There is something sublime in the idea that once in every seven days the whole world is commanded by its Creator to hush into solemn stillness; that every rational being is required to suspend his labor that he may offer thanksgiving to his God. And far more sublime would be the effect, if this requirement were carried out according to its original design. A whole world pausing from the hum of its toil and labor, in obedience to its Creator, to praise, admire, adore Him."

As to the *obligation*, after expounding the Scriptural texts relating to it, our author remarks: "The Holy Scriptures do say, and *they are Christ's own words*, if any man "neglect to hear the Church, let him be unto thee as an heathen man and a publican." Matt. xviii. 17. Now, if we observe this rule, and listen to the Church, this is what she says: "All persons within this Church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all sober and godly conversation. Can. xi., 1832. Thus we see, that if the Bible does not, in so many words, command us to keep the Lord's day, the Church does; and this constitutes a religious obligation, *and is fully equivalent to a direct Biblical command.*"

The Stewardship of the Christian Ministry.—A Charge to the Clergy of the Protestant Episcopal Church of the Diocese of Rhode Island, delivered at the Annual Convention, in Grace Church, Providence, June 13, 1848. By J. P. K. HENSHAW, D. D., Bishop of the Diocese. (Published by Request of the Convention.) These quotations will remind our readers of great truths, and they are certainly lucidly and impressively stated. The index is our own:

Holy Ministry.—"Ordination is no farce, or idle ceremony, or decent human appointment, but one of the most solemn and interesting rites ever performed upon earth,—because done by divine authority and command, and having a direct bearing upon the salvation of mankind. The doctrine of Apostolical succession is true, or there can be no valid and regular ministry in the world. . . . This simple idea of the representative character and delegated authority of the Gospel Ministry needs to be frequently and strongly presented in a region where it has been well nigh forgotten. Amidst the levelling influences of this rationalizing, irreverent age, many must unlearn most of what they have been taught upon this and kindred topics, before they will "account of us as of the Ministers of Christ. . . . How sacred their office who are authorized, as God's ambassadors, not only by preaching the truth, to point out to their fellow-men the way, and announce the terms of salvation, but also, by the administration of one sacrament, to admit them to the household of faith and the covenant of grace, and by another instrumentally convey to every devout recipient the aliment of spiritual life and growth—while both prove to the believer, assurances of hope and pledges of salvation!"

Holy Sacraments.—In sacramental language, as in that of Scripture, the name of the thing signified or represented is often given to its sign, symbol, or representative. Thus in the interpretation of Pharaoh's dream, "the seven fat kine *are* the seven years of plenty, and the seven lean kine *are* the seven years of famine." So of the Rock in Horeb, it is said, "that rock *was* Christ." So in the Revelations, the seven candlesticks *are* the seven churches, and the seven stars *are* the angels of those churches. Our Blessed Lord himself often used the same allegorical language: as when he said "*I am the door; I am the Good Shepherd; I am the vine*, and my Father *is* the Husbandman." "This *is my body* which is given for you—this cup *is my blood* of the New Testament." Even so, in the language of the Church, the name of the thing signified is often given to the sign, but it produces no con-

fusion of ideas : for we know that Baptism is the sacrament or mystery of spiritual regeneration, and the Holy Communion is the sacrament of the body and blood of Christ..... Sacraments are mysteries, not only as signs of invisible spiritual blessings, but also as they are "*means whereby we receive the same, and pledges to assure us thereof.*" While we protest against that corrupt communion which ascribes a change of our moral nature to the act of Baptism rather than to the agency of the Holy Ghost, and which teaches men to rely for pardon upon the sacrifice of the Mass, instead of the great sacrifice offered upon the cross "once for all;" and while we strictly guard against all subtle attempts to introduce these pernicious errors into our pure branch of the Holy Catholic Church; we must be careful that we do not impiously nullify God's ordinances, by stripping the sacraments of their meaning, or denying their importance as means of grace and instruments of salvation. Such destructive error may be expected to exist where no more sacred authority is recognized than that of private judgment, and no higher standard of faith is known than that of individual opinion. But we, my brethren, have promised "so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as *this Church hath received the same*, according to the commandments of God."* "This Church, does hold it to be a religious truth that every penitent believer who comes to Christ in holy Baptism may hope to be blessed in the deed, by being received into God's family as a pardoned and adopted child; and that he who with due preparation of heart receives the other sacrament, will be therein strengthened and refreshed by the spiritual food of the most precious body and blood of Jesus. As when Abraham was justified by faith in the promises, God gave him circumcision as "a seal of the righteousness of faith," even so He has given us the two Christian sacraments as seals of the same covenant, assuring to all believers the same justification through the righteousness of faith."

Needed Counsel.—"Be faithful to the Church by reverently using her as the divinely appointed instrument for the reformation and salvation of mankind; and never degrade her by supposing, or acting upon the supposition, that any thing important to the moral and spiritual welfare of the world can be better effected by associations and instruments of human device, than by her Heaven-directed agency..... To Christ's faithful Ministers the reward is sure. That reward you are not to look for in pecuniary emoluments; for poverty or a scanty subsistence is the common lot of our profession. You are not to look for it in the honors of earth, or the applause of men; for you may encounter neglect and persecution. You are not to look for it in a life of indulgence and pleasure; for self-denial, and weariness, and ceaseless toils await you. But still, your reward is sure. When the Lord cometh, you shall receive A CROWN OF LIFE."

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"Recollections of Real Life in England, by the late Jane Wayland, with an introduction by Francis Wayland, President of Brown University."—It seems that the Authoress was the wife of an English Cler-

* Office for the Ordaining of Priests.

gyman still living, the Rev. D. S. Wayland, Rector of Bassingham, and an uncle of our distinguished fellow countryman. The book consists of sketches intended to portray, among other things, the relation which exists between the Parochial Clergy of the Church of England to the family of one of whom the writer belonged, and their flocks. President Wayland, who was on a visit to England in 1840, spent some time at the Rectory of his uncle, came in contact with many of the Clergy and their families, and had excellent opportunities for judging of the practical working of the Parochial system. After speaking of the character of the common people, he thus describes the Pastor :

"If now we turn from the village, and enter the rectory, we shall be surprised at the change which we behold. The clergyman is a graduate of Oxford, who has availed himself, successfully, of the advantages enjoyed at that ancient seat of classical learning. The reading of the poets and orators of Greece and Rome, is the amusement of his leisure. Cicero, Demosthenes, Sophocles, and Pindar are his familiar acquaintances. French he reads as readily as his native tongue ; and with Italian he is sufficiently conversant for all the the purposes of pleasure and study. Besides being, as his profession demands, a thoroughly read theologian, he is an accomplished master of the English language ; accurately read in European history, and familiar with the changing phases of opinion, on social and moral subjects, throughout the world. It will at once appear that the duties, responsibility, and position of a clergyman in England are quite dissimilar to any thing that exists among us. By virtue of his education and office, he belongs to the class of gentlemen, and the meaning of this term, in the old country, is definite and well understood. His social position is widely removed from theirs, with the exception of those among them who occupy the same rank as himself. In early childhood, he knew more than they have ever learned, and, from that time to the present, he has made rapid and uninterrupted progress. While *they* are consigned to endless daily toil, *he* might be raised to a Bishopric, and become a peer of the realm, without exciting any surprise. To *his* family the avenues to every form of professional eminence are open, while *they* are happy if they may hope to leave to their children a heritage no worse than their own."

The manner in which the Pastor moves among his flock, and his influence and that of his family upon them are portrayed as follows :

"I have said above, that there exists in the lower classes the feeling of dependence. This feeling, naturally, turns toward the clergyman, if he be worthy of his office. In all their troubles, they look up to him and his family, with a reverence and confidence, such as we never observe in this country. He is the umpire in cases of difference. His aid is sought in all cases of difficulty. Every plan for the amelioration of the poor, will pretty certainly fail without his co-operation. In all the meetings of the gentry of the county, on public business, he is an important adviser. Nor is this relation limited to the clergyman himself. His wife, if she be a fellow-laborer, has duties to discharge of a similar and not less multifarious character. The women of the par-

ish, in all their troubles, and they are neither few nor small, make their appeal directly to her. If their sufferings at home can no longer be borne in silence, they go to her for sympathy and advice. If their children are disobedient and unruly, they invoke the aid of her authority. When dying, they call her to their bedside, and implore her, as their nearest friend, to have an eye upon their orphans. In sickness they look to her for medicine, and they frequently receive from her what they need far more than medicine, those little comforts which their scanty means cannot furnish, accompanied by those lessons of religious instruction which are able to make them wise unto salvation."

The children of the Rector play no unimportant part in the beautiful scene.

"In these labors of love, the children of an English clergyman, such as I have described, are taught to bear a part. They all learn to employ themselves in some mode of philanthropy. While I was at B: I observed that each of the young ladies seemed to have her own appropriate walk of usefulness, and each seemed to be responsible for the well-being of particular families. Hence, hardly a day passed, during my visit, without bringing its report of some case of suffering, for which it was necessary to devise means of relief, or of some invalid, who, under the treatment of my young relatives, was recovering her health. These ministrations of mercy were never confided to servants, but were always performed in person, either by my aunt or by her daughters."

We must add one farther extract, creditable alike to the persons described and the distinguished writer.

"There is an increasing number of those who live among their parishioners very much on the terms which I have described. While visiting at B., I had the good fortune to make the acquaintance of some of the clergymen of the vicinity, who were all of this character. When their ladies met, I was surprised to observe the amount of labor which they seemed to be bestowing upon their parishes. Their conversation turned very much upon these subjects. As they were comparing the results of their different modes of benevolence, I was struck with the practical good sense, by which their plans were characterized. Their efforts seemed to be directed to the purpose of enabling the poor to take care of themselves, by encouraging them in habits of self-government, frugality and providence for the future. One lady, for instance, was a sort of savings' bank for her parishioners; all who chose, brought to her their surplus earnings, and she kept them safely against the time of need. Another had united several in a little "Aid Society," of which she was the manager, each member contributing a small sum statedly, on condition that each should receive a stipulated portion in case of sickness or misfortune. Another had established a school for the children of her parish, and she related the various indications of prosperity or discouragement which she had observed since their last meeting. Indeed, I have never seen a company of persons whose whole lives seemed more cheerfully devoted to the labors of Christian benevolence, than those whom I had the happiness to meet at the rectory of Bassingham.

Nor let it be supposed that the persons who thus disinterestedly devote themselves to the labors of the Christian ministry, belong principally to the poorer class of the clergy. It is far otherwise. Many of them are gentlemen of fortune and allied to the first families in the realm. The names of several were mentioned to me, who, having taken orders, had obtained parishes in the poorest and most destitute portions of the country, where, among those who most needed their aid, they might go about doing good. These gentlemen, who, while living upon their own income, and diffusing charities on every side with great liberality, were among the hardest working clergy in the land."—*Calendar*.

Biographical notices of some of the most distinguished Jewish Rabbies, and translations of portions of their Commentaries, &c. By SAMUEL H. TURNER, D. D., Prof. Bib. Learning in the Gen. Theo. Sem. P. E. Church. N. York. Stanford & Swords. This book is the production of a scholar who has given his days to erudition, and its fruits to benefit rather than amuse us. Apart from the inspired volume, of which it is not meet to speak as a mere literary production, the history of learning among the Jews is of no ordinary interest. At an early period after their entrance into Canaan, the schools of the prophets furnished to the Jews, even where no inspiration was vouchsafed, the source of knowledge and information. The Babylonian captivity did not extinguish the love of letters, and the writings known as the Apocryphal books, as well as the renowned translation of the inspired volume into Greek by the sages of the Alexandrian court, accredit, amid the earlier calamities and exile of this marvellous people, its maintenance of the spirit of learning. Their Sanhedrim, instituted at a period certainly not later than the era of the Maccabees, and whose very constitution required no ordinary attainments in its members—their scribes, who whether civil or ecclesiastical, as the general instructors of the people, were to be found in all the cities and villages of the land—and their rabbies, who finally supplied the loss of all the others—combined to keep alive the lamp of learning, and rescued the Jewish nation from the destitution of that, the want of which is the reproach of any people.

From the first constitution of the Jewish Church, the tribe of Levi was chosen for the public ministry, to serve at the altar in Jerusalem. For this purpose, forty-eight cities were assigned them, in which as in so many universities, they prepared themselves for teachers in the synagogues and schools scattered through the nation. Beside the Levites, other learned men of other tribes, addicted themselves to the study of the law, and to become preachers to the people. Such were the scribes of Zebulon, the learned men of Issachar, the great Hillel of the tribe of Judah and his disciples Rabban Simeon, the same it is said who took our Lord in his arms, Rabban Gamaliel the master of St. Paul, and St. Paul himself of the tribe of Benjamin. Sometimes even proselytes and mechanics were permitted to become interpreters of the law and professors of theology. Titles of honour, such as Rabban, Rab, and Rabbi, were not in use till a little before the birth of our Lord; and this last became, about that time, the distinctive title of

any person who was ordained as a master or judge. For no one was admitted to the office of public teaching, who was not previously ordained; and this ordination, which took place with great ceremony, though not always with imposition of hands, was the vocation of the individual to his particular state of life. No man was entitled to be called Rabbi, unless so commissioned. If any one assumed the office of a public teacher, it belonged to the Sanhedrim to judge of that claim; otherwise it was on his own responsibility. Hence it was free to our Lord to teach publicly, not only because He assumed the name of a prophet, but proved by miracles His claim, and was glorified in that capacity and by that proof, in the estimation of all men.

So exact were the Jews in all that related to learning and learned men. They have perverted knowledge; but as the handmaid of the divine gift of inspiration, it has been their glory to sustain it alive. It is therefore no subject of wonder, that after the overthrow of their polity by the Roman arms, the Jews should rally round those who supplied to them, as interpreters of the law, the place of prophet, priest, levite and scribe. There gradually arose the phenomenon of a spiritual supremacy, distinct from the priesthood; a supremacy which exercised the most unlimited dominion, not formally recognized by the constitution, but not the less real or substantial. It was grounded on the general belief, ruled by the willing obedience of its subjects, and was rooted in the very minds and hearts of the people, till at length the maxim was openly promulgated "the voice of the Rabbi the voice of God." To the authority they acquired as expounders of the law, the Rabbies in time added that which was vested in them as conservators of tradition. This unwritten tradition, called Masora, received, as the Rabbies asserted, by Moses, and transmitted through the Sanhedrim, was at length regarded with equal veneration with the statutes inscribed by the hand of the Almighty Himself on tables of stone.

Of this tradition the text known as the Misna, and the Babylonian commentary on it; constituting together the Babylonian Talmud, are the basis of that learning which the Rabbies have displayed in the interpretation of the sacred text; and they constitute in connexion with the Targums or Chaldee paraphrases especially of Onkelos and Jonathan, a monument of extensive though mistaken erudition.

To the learned Jew there can be no access except through an acquaintance with his sacred literature. To that literature the work of Dr. Turner introduces us. Who doubts the utility of such a publication has not weighed the requisitions of the age and the objects of the Christian world. No man will successfully combat an opponent, of whose plan of battle he is wholly ignorant. In our argument with the Jew, Dr. Turner's book enables us to become acquainted with the adversaries' plan. Since the days of Lightfoot, and his continuator Schoetgen, few have ventured into the fields of Rabbinical Hebrew, and in our own country, it is presumed, the learned professor is almost solitary in his lore. His general reputation, is a security that what he undertakes, he is competent to perform. His preface contains wise and judicious counsel. The biographies of the Rabbies are instructive, and the translations from their commentaries, as far as the present

writer's ability, with the aid of Buxtorf's Lexicon, enables him to judge, are both elegant and accurate, at least as elegant as accuracy will permit them to be. Dr. Turner has done a service to the Church, of which he has so long been an ornament, and has added another chaplet to the reputation which his former erudite works have obtained him.

H. M. M.

Easton, Dec. 3, 1847.

[*Church Times*.]

A Key to the Prayer Book of the Protestant Episcopal Church, designed to illustrate its Meaning, Use, and Scriptural Character. By the Rev. ROBERT WHYTEHEAD, M. A., a Clergyman of the Church of England. Revised and adapted to the American Prayer Book, by the Executive Committee of the Protestant Episcopal Society for the 'Promotion of Evangelical Knowledge.' Philadelphia.—A Key to the Prayer Book is very much wanted. There are many who use it, who have not attentively studied the various services and offices contained in it, and who, therefore, lose much by not having a clear view of the beauty, harmony, and propriety of its several parts. There are thousands in our communion who have never seen a commentary upon it; and, alas! there are not a few congregations who have never been instructed by their pastors, to any very considerable degree, in respect to its teachings, their meaning, their importance, and their scriptural authority. 'The Church is now spreading so rapidly, upon the right hand and upon the left,—so many are entering within the fold, who have been and are strangers to her services, that a Key to the Prayer Book is now more 'than ever wanted.'.....

We have not had time to examine the text of the author so fully and carefully as we wish to do. But so far as we have examined, we have seen but little to object to, and a considerable that we very much like. But we cannot say so much of the notes of the committee, 'embraced in brackets.' We do find much in them which serves to nullify what we regard as the wholesome teaching of the Church. * *

We want the Church and the Prayer Book just as they are. We do not, and will not tolerate the nonsensical fooleries which men, bewitched with Puseyism, want to introduce; neither will we, in the least degree, acquiesce in the measures of those who, with good intentions, but with mistaken views, are trying to make our services and our institutions better than the Prayer Book makes them, by lowering our standards and modifying our distinctive principles. We abominate party spirit, and the mischievous extremes to which it inevitably leads. When one side puts forth extravagant notions, it operates as a challenge to the other to do the same; and human nature will have very much changed, if such an antecedent is not followed by such a consequent for some time to come.....It may be that this book will be bought the more readily by some, for the criticisms we have made on the notes of the committee. If so, we shall be content. All we can say is, that it may be *their* 'Key,' but it is not *ours*.—*Christian Witness*.

Our own objections to the Key and the notes of its editors, would be expressed in stronger language than that used by the "*Christian Witness*." We hope that there is truth in the report, which has reached us, that it has been withdrawn from circulation.

SELECTIONS.

DUTY AND AUTHORITY.

We invite *special* attention, to this extract from the "True Catholic" for September, and indeed to the whole article, and all the articles generally, of a publication which reflects great credit on the Church, and the country. From this fountain, we often "tap" for our little stream.

The doctrine now before us is much gainsayed in these times, but it cannot be confuted. Happy for the world, if it were universally and perpetually acted out.

"The true doctrine is that a bishop, however chosen, derives his authority from his consecration, and the election, however made, must be regarded, provided he receive consecration, as the Providential indication of him as the individual who is to exercise ecclesiastical authority in the place for which he is elected and ordained. Just in the same manner the birth of a prince, provided he succeed his father, and the election of a president or governor, who lives to take the oaths of office, are to be regarded as Providential indications of them as the individuals who are to exercise civil authority in their respective nations or states. All persons, then, who exercise authority, either civil or ecclesiastical, exercise it by delegation from God. It is given them by Him, manifested by the course of His Providence. They are called to their offices according to rules laid down by one of the two societies to which he has directly delegated His authority, or according to rules which he has himself more directly enacted. 'By Him kings reign and princes decree justice,' and the same is equally true of presidents and governors, of bishops and priests. We are all under the authority of civil and ecclesiastical government by His direct appointment, and we are called to obey, as that government, those particular persons, within whose jurisdiction we find ourselves placed; not because we have come under any direct contract so to do, which in the vast majority of cases, we have not, but because it is the will of God; because he has commanded the members of His Church, 'obey those that have the rule over you, and submit yourselves, for they watch for your souls as they who must give an account,' and the members of His states, 'be subject to principalities and powers, obey magistrates, be ready to every good work.' This is exactly in the same spirit in which, in that other institution of His, the family, He says to children, 'obey your parents, in the Lord, for this is right,' 'obey your parents in all things: for this is well pleasing unto the Lord;' and to servants, 'obey in all things your masters according to the flesh; not with eye-service as men-pleasers; but in singleness of heart, fearing God.' The spirit or principle of all these texts is the same, obedience to man for God's sake. Obedience to man because he is placed over us by the Will of God, and that not the less because that Will has been manifested only in the course of Providence; in a mode in which the hand of God can only be seen by the eye of faith, and the eye of the man of the world sees only the order of nature and the ordinary course of human affairs. How different is the spirit

which these precepts require from 'the spirit of the nineteenth century,' of which we hear so much. We moderns scorn to yield any obedience to any man. Our priest is our equal, at most, perhaps only one whom we, like Micah, have hired to be *our* priest, hoping that the LORD will do us good, seeing we have a Levite for *our* priest, and he may be happy if he is unto us as one of our sons, instead of being as our father. Our bishop is nothing to us at all, unless he is a good preacher and an agreeable man, and agrees with us in the matters about which the Church is divided. In that case he may be our guest when he makes his visitation, and a useful person in contending for our principles, and so far we will use him; but as to obeying him, why should we obey him whom we have not chosen, more than we obey the priest whom we have chosen. We did not choose either of them to rule us, but only to preach to us such doctrine as we liked, that is, to put our own opinions before us in a strong and agreeable light; if they do more than this, they exceed the commission which we gave them, as for that which God gave them we do not really believe in its existence. The Apostolical succession is a theory, which we hold with more or less intensity, as a theory; practically, it is long ago obsolete, and the course of Providence has given place to the ordinary course of human affairs. Bishops and priests are, therefore, only our equals, and hardly that, in respect that they subsist on our money, which we give, because we choose to do so, and just as long as we choose to give it, that is, just as long as they please us. This is the popular scheme of Church government brought out into words; which perhaps few would use, but which are nevertheless the true expressions of their opinions, as we see them expressed in their actions. How different are such views from those required by the texts which we have cited? They imply a total forgetfulness of the Divine right, which God has given to the clergy, of obedience and of maintenance. He has said 'obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account,' and He has also said, 'Let him that is taught minister unto him that teacheth in all good things;' and 'the LORD hath ordained that they who preach the Gospel should live of the Gospel.' . . . Our civil rulers receive little more obedience for the LORD's sake than our ecclesiastical. They receive more obedience, because they possess the means of outward coercion, and they receive it just so far as that means extends, and no farther. If the plain meaning of a law can be evaded, no body scruples to do it; if it is more convenient to undergo, or to run the risk of, a penalty, than to obey the law, no body obeys. A law without a penalty is a dead letter. Then as to the persons of our rulers, they receive maintenance out of the public funds, which are raised by taxation, and are not paid by us individually; still we regard them as public servants, not as the delegates of the SOVEREIGN of the world, and we regard ourselves, each of us for himself, as the public, the sovereign people, whom the public servants are bound to obey. If we have any personal respect for them ourselves, it is not as the rulers of the nation, but as the leaders of our party, whom

we have individually chosen for our leaders. If they belong to the opposite party, and we have not individually chosen them, we have no respect for them at all, we consider them as men elevated into office without our consent, and exercising power over us against our will. They are, therefore, our personal enemies, whom we must overcome. This can only be done by bringing them into the contempt or dislike of the majority of the people, and to that end we address ourselves. We regard them only as men, not as rulers; but in our hostility to the men, the respect which we owe to the rulers is uniformly forgotten.... That these evils, both in Church and state, exist, we suppose no one will deny. The remedy for them is in a return to the old doctrine that there 'is no power but of God, the powers that be are ordained of God.' 'Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive unto themselves damnation,' 'For he is the minister of God to thee for good.' 'Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.' Let us therefore learn to 'Submit ourselves to every ordinance of man for the LORD's sake; whether it be unto king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well, for so is the Will of God, that with well doing' we 'may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God.' 1 Peter ii. 13, 14, 15.

POETRY.

—
FOR THE GOSPEL MESSENGER.

—
ST. STEPHEN'S DAY.

—
A beauteous world is this of ours,
Tho' dimm'd by sin's polluting stain,
The earth looks bright with fruit and flowers,
The skies with shifting sun and rain;
The air is fresh with fragrant scent,
And many a pleasant voice and sound
Tell sweetly of deep-felt content,
In homes where peace and love abound.

Who would not say, if this were all,
"The temple of God's love is here,
Gleams of His brightest glory falls
From Heaven upon this favour'd sphere"?
And yet—behold the lightning's path—
The blazing roof, the blasted tree—
The tokens of avenging wrath—
Plague, famine, death and misery!

Alas! from this our beauteous earth,
The cry of guilt to God hath risen;
The world, which smiled on Adam's birth,
Is now his sinful offspring's prison.

There's not a green or flowery vale,
 There's not a pleasant grove or dell,
 But hath its own peculiar tale
 Of agony and crime to tell.

And yet o'er all our deeds of shame,—
 Of hate and vengeance, wrath and lust,—
 Of plunder'd cities wrapt in flame—
 Of towers and temples ground to dust,—
 Of maids' and matrons' foulest wrong,—
 Of ruined hearth and reeking sod,—
 One cry arises, loud and long,—
 The death-cry of the saints of God!

The earth has drunk their gentle blood,
 And closed above their scatter'd bones;
 Rock, hill, and cavern, vale, and wood,
 Have echoed back their dying groans.
 In dungeons dark, in tortures dire,
 By axe and fagot, stone and sword,
 In whelming floods, in scorching fire,
 Their lives they yielded for their Lord.

Through woods and wilds, o'er pathless rocks,
 They roamed to shun the rage of men;
 They found a shelter with the fox,
 They dared the hungry lion's den;
 They sought and shared the raven's food,
 They slept beside the eagle's nest;
 By human hatred still pursued,
 And only in the grave at rest.

And years and ages wax and wane,—
 But that fierce hate is quenchless still;
 And martyrs toil and bleed in vain
 To free mankind from grief and ill.
 The thirst of Cain for Abel's blood,
 The hate that slew the Lord of Heaven,
 Still persecute the wise and good—
 Those sole offenders ne'er forgiven!

And shall not God avenge His own?
 Look up—in all the low'ring sky,
 The tokens of his wrath are shown—
 He *will* avenge them speedily.
 For ruthless deeds of days long past,
 For saintly blood like water shed,
 Those gathering clouds shall burst at last,
 'Ere many another age hath fled.

The curse deferr'd at length draws nigh,
 Our guilty world beneath it shakes;
 It blights the earth, it blasts the sky,
 All flesh before its advent quakes.
 All human faces gather gloom,
 Fear hideth in the heart of kings,—
 O Lord, protect Thy Church from doom,
 Beneath Thy mercy's sheltering wings,

RELIGIOUS INTELLIGENCE.

(CIRCULAR.)

To the Clergy having the charge of Congregations :

BRETHREN:—Your attention is invited to the annexed letter, and, inasmuch as each department of our Missionary operations needs assistance, I would respectfully suggest, that the amount collected (the sums *designated* by the contributors of course excepted,) be divided into three parts, one-third for Missions in this diocese; one-third for Missions in our large country generally, and one-third for Missions in foreign parts.*

Earnestly desiring that your efforts to encourage sympathy and liberality in this good cause may be blessed by the Providence and grace of "our Father in Heaven;"

I remain, with respect and regard, your's in "one ministry,"

C. E. GADSDEN,

Bishop of the Diocese of South-Carolina.

DOMESTIC MISSIONS.

No. 2 Park Place, New York, October 27, 1848.

RT. REV. AND DEAR SIR:—In the November number of the Spirit of Missions, you will notice an appeal to the Churches in behalf of Domestic Missions, asking that a collection or contribution may be made *on Advent Sunday next*, or on some other day near that time.

I am instructed by the Committee respectfully, to ask your approval and co-operation, and that in some way agreeable to yourself, you will call the attention of your Clergy and Laity to it.

I am almost daily apprised by urgent letters from the Missionaries of their necessities; and with them, I shall be truly grateful for your aid in relieving their anxieties.

With great respect, truly and affectionately, yours, &c.,

CHARLES H. HALSEY,

Secretary Domestic Missions.

To the Rt. Rev. C. E. GADSDEN, D. D., Bishop of South-Carolina.

Monthly Missionary Lecture.—That for November was by the Rev. E. C. Logan, deacon, from 2 Cor. ii. 16; and the amount collected was \$4 75.

Grace Church, Charleston.—This building was consecrated Nov. 9. Morning Prayer was said by the Rector, (Rev. W. W. Spear); the Psalter by the Rector of St. Michael's, (Rev. P. T. Keith); the Lesson by the Rector of St. Peter's, (Rev. W. H. Barnwell); the Sermon by the Bishop; the "Sentence of Consecration" by the Rector of St. Thomas', (Rev. E. Phillips.) It was as follows:

Whereas, in the year of our Lord 1846, there was organized, by the election of Wardens and Vestrymen, a Congregation, in the city of Charleston, South Carolina, of members of the Protestant Episcopal

* The amount for Diocesan Missions to be forwarded to the Bishop; that for Domestic Missions, to the Agent, Mr. J. K. Sass; and that for Foreign Missions, to Mr. H. Trescot.

Church, under the appellation of "Grace Church," which, in the same year, was admitted into union with the Diocesan Convention :

And *whereas*, the said Congregation, has obtained from the Legislature, "an Act of Incorporation:" and has caused to be built on a site leased from the Corporation of St. Philip's Church, and in a style of architecture most appropriate, this House of Prayer, which, well adorned, and provided with an excellent Organ, is now sufficiently prepared for the holy rite of Consecration :

And *whereas*, application having been made therefor, by the proper authorities, that solemn act is to be consummated, at this time, Thursday, November 9th, in the year of our Lord 1848 :

Now therefore, be it known to all, that from this date, this building is "holy unto the Lord;" and having the name of "Grace Church," is set apart from all secular employment: and is to be made use of exclusively for these religious purposes:—namely, for *Prayer* to God, the Father, the Son, and the Holy Ghost, three Persons, but one God, through Jesus Christ, our "Advocate with the Father"; for the *Administration* of the holy Sacraments, and other rites and ceremonies of the Church; and for *Preaching*, by reading the word of God, by Sermons, and Lectures, and by Catechising, as the Lord hath commanded, and as this Church hath received the same: that is to say, "Grace Church" is now consecrated to the service of the holy Trinity, and is to be used for Christian Worship and Teaching, in conformity to the Rubrics, Constitution, Canons, and usages of the Protestant Episcopal Church, in the United States of America.

Given under my hand, on the day, and in the year above written.

CHRISTOPHER E. GADSDEN,

Bishop of the Diocese of South-Carolina.

New Church in Barnwell District, So. Ca.—A meeting of several citizens of Barnwell was held in the Masonic Hall, on Saturday, the 18th ult. The Rev. T. J. Young, of Charleston, being present, was invited to take the Chair, and A. P. Aldrich, was appointed Secretary. The Chairman having opened the meeting by prayer, and stated its object, the following resolutions were presented by A. P. Aldrich, and unanimously adopted :

1. *Resolved*, That we do hereby organize ourselves as a Congregation of the Protestant Episcopal Church, in the Diocese of South-Carolina; and express our willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of the Diocese, which are now, or hereafter may be enacted by authority of the same.

2. *Resolved*, That our Church shall be designated "The Church of the Holy Apostles."

3. *Resolved*, That we now proceed to the election of two Wardens and three Vestrymen, to whom shall be intrusted such authority and powers as may be defined by the Constitution of our Church, or as are usually exercised by such officers.

4. *Resolved*, That a Committee of Three be appointed to draft a Constitution for the government of the "Church of the Holy Apostles."

5. *Resolved*, That the same Committee, under the direction of the Wardens and Vestry, be instructed to prepare a subscription list, and obtain subscribers for the support of the Ministry, and for the erection of a Church.

6. *Resolved*, That the same Committee be charged with the duty of addressing a letter to the Rt. Rev. the Bishop of South-Carolina, requesting him to take our Church under his Episcopal charge, and to send us, if possible, a Missionary.

7. *Resolved*, That the same Committee be instructed to address a letter to the Trustees of the "Society for the advancement of Christianity in South-Carolina," asking for such aid as they may be enabled to grant for the support of the Ministry among us : and that this letter be submitted to the Wardens and Vestrymen, to be signed by them.

8. *Resolved*, That the same Committee prepare a letter, to be submitted and signed as the preceding, asking admission into the Convention of the Diocese of South-Carolina.

9. *Resolved*, That the same Committee prepare an application to the Legislature of South-Carolina, for an Act of Incorporation.

An election for two Wardens and three Vestrymen, to serve until Easter Monday, or until their successors were elected, was then held, when the following gentlemen were chosen :

Wardens.—D. D. Hallonquist, and A. P. Aldrich.

Vestrymen.—B. F. Brown, Jas. T. Aldrich, and J. C. Buckingham.

On nomination by the meeting, the following gentlemen were appointed the Committee of Three : A. P. Aldrich, D. D. Hallonquist, and James T. Aldrich.

The meeting was then adjourned, with prayer, by the Chairman.

A. P. ALDRICH, *Secretary*.

The above Congregation is composed of 18 white and 5 coloured adults ; and with the children, numbers 52 souls. There are 8 white Communicants (3 male and 5 female,) and 2 coloured.

Church of the Holy Communion.—There being no place of worship in Cannonsboro : , the Bishop requested two of the Clergy to act as Missionaries for that borough, and institute a Church, like *that*, whose name it has adopted, which was founded by the Rev. Dr. Muhlenburgh, in New York city; to have no pews, but be *free* to all who desire to attend its services and teachings. It was opened for public worship on the 21st Sunday after Trinity, at the residence of the late Bishop Bowen. The following were the other proceedings in relation to this good work.

A meeting of several gentlemen was invited to be held at St. Philip's Church, on the afternoon of the 7th Nov. The attendance was encouraging, both as to numbers and respectability.

The Rt. Rev. Dr. C. E. Gadsden, Bishop of the Diocese, was requested to take the Chair, and Wm. C. Courtney, Esq., to act as Secretary.

After a free interchange of opinions, Col. A. O. Andrews introduced the subjoined Preamble and Resolutions, which were seconded by J. J. Pringle Smith, Esq., and unanimously adopted.

PREAMBLE.—Whereas, circumstances render it desirable that an opportunity should be given to the friends of the Church in Cannons-

boro' and its vicinage, for availing themselves of the services and privileges of the Church; and whereas, the present time seems propitious for taking measures to afford the requisite facilities, by preparing for the gathering and settlement of a Congregation in that section:

Be it therefore Resolved—

1st. That it is expedient that measures be forthwith taken for affording the services and ministrations of the Church, to the residents of Cannonsboro' and its vicinage.

2d. That in furtherance of this object, a Church in Cannonsboro' be now organized under the name of "The Church of the Holy Communion."

3d. That as a measure expedient to the organization of "The Church of the Holy Communion," two Wardens and seven Vestrymen be now selected.

4th. That the selection of Wardens and Vestrymen, under the preceding resolution, shall be temporary, and until the Congregation hereafter shall have made a permanent election.

The meeting then proceeded to the selection of two Wardens and seven Vestrymen, in pursuance of the 3d resolution, which resulted as follows:

Wardens.—Dr. St. John Phillips, Col. A. O. Andrews.

Vestrymen.—Geo. A. Trenholm, J. J. Pringle Smith, Wm. C. Courtney, J. K. Sass, B. G. Heriot, Wm. T. Saunders, Capt. Williamson, U. S. A. (Signed,) Wm. C. COURTNEY, *Secretary.*

Journal of the Bishop of the Diocese of South-Carolina—Extracts from it.—Aug. 11. At Aiken, I said "Evening prayer"—the Lessons being read by the Rector, Rev. J. H. Cornish. The roof of this beautiful Church, which had been injured by the fall of a tree, it was gratifying to learn, had been thoroughly repaired by the contributions of the people; and their subscription for the purchase of an Organ, was not to be called for, in consequence of one of fine tone, made by the celebrated Mr. Erben, having been presented to them by a lady of Charleston. I had the pleasure of listening to the Organ, well managed, and accompanied by a skilful choir. At night conducted "family prayer."

August 13th. *Sunday.* Same place—visited the Sunday School, and catechized about 20 children. Morning prayer, the Litany and the Sermon, were by the Rector. I read the Ante-communion service. After "Evening prayer," which I said, I lectured on the Lord's prayer. At night, at the Boarding House, I conducted family prayer. In the country, surrounding Aiken, Religious Services are held at one place, statedly, and at two others, occasionally, by the Rector, and a candidate for Holy Orders licensed as a "Lay reader."

16th. Same place, read "Evening prayer."

19th. At St. John's, Hampstead, I read "Morning prayer."

24th. St. Bartholomew's day, same place. I read the Ante-communion service and preached; "Morning prayer" was said by the Rector.

27th. *Sunday.* Same place—I officiated in the desk, at the Altar, and in the Pulpit,—and before "Morning prayer" in the Church, catechized the children at the closing of the Sunday School. I also said "Evening prayer", and preached.

September 11. Same place—I read “Evening prayer.”

12th. A candidate for Deacon’s Orders had his final examination, three Presbyters assisting.

15th. Another candidate for Deacon’s Orders had his last examination, in part, three Presbyters assisting.

18th. The same examination was concluded, four Presbyters present.

24th. Sunday after Ember week, one of the “stated times” for Ordination,—Joseph Baynard Seahrook, and Edward Charles Logan, were admitted to the Holy Order of Deacons—presented by the Rev. J. S. Hanckel; “the Exhortation” was by the Bishop.

(To be continued in our next.)

OBITUARY NOTICES.

Died in this city, on Thursday, the 26th October, Mrs. ANNA LOUGHTON FRASER CAMPBELL, wife of Dr. I. M. Campbell, and eldest daughter of the late Dr. John Ramsay, aged 50 years, 8 months and 26 days.

The death of this excellent lady has excited a more than common interest in this community. Seldom has a larger assemblage been witnessed at the funeral of one whose retired habits had made her emphatically a “keeper at home.” Through life she was an object of special regard to a large circle of relatives and friends; and for the last nine years, severe and almost uninterrupted suffering had rendered her the subject of their deepest sympathy. At the early age of fourteen she was called to the charge of her widowed father’s family—in which responsible station, it was observed by her uncle, the late Dr. David Ramsay, the Historian, that “her prudent maternal conduct was exemplary beyond her years:” and in after days, when her own family was growing up around her, she fulfilled the sanguine hope which he expressed, that she would “continue the same praiseworthy line of conduct which she then pursued.” Her domestic virtues attracted a special share of attention from the late Bishops Dehon and Bowen, the latter of whom is remembered to have said, twenty years ago, to a stranger coming to reside here, “I wish you particularly to cultivate the acquaintance of that excellent young woman.” Many who survive her can testify that her friendship was of no common value; and the recollection of her domestic faithfulness is itself found to be a precious cordial to the hearts of those who mourn in her a wife, a mother, a sister, a friend. Indeed, her attachments and anxieties were so strong as to bind her to earth, even when, for her own sake, she might well have desired to “flee away and be at rest.” Hence she was for a long time “in a strait betwixt two;” and though indulging an humble hope in Christ, and earnestly striving to submit to the will of God, she could not venture to say that she was ready to part from those who had so long been the objects of her anxious care. But, as her end approached, hope brightened into sweet assurance, earthly affection was entirely subdued, and communion with *departed* friends became her prevailing occupation and enjoyment.

Let this be recorded for the consolation and encouragement of those who are suffering in the flesh, and trembling at the solemn change which awaits them. To them, also, in due season, if they trust in God, the sting of death will be taken away, and the victory be given them, through Jesus Christ, our Lord. One more “weary traveller” has (we may hope) reached her home, and gained the prize. Let us, too, journey on, in the exercise of faith and patience,

“Assured God’s love will far o’erpay
The *hardest* labors of the road.”

Died on the 2d November, in the 11th year of her age, FRANCES DEHON TRAPIER, daughter of the Rev. Paul Trapiér.

A brief notice of the last illness and death of this little one of Christ’s flock, it has been thought, might be both interesting and instructive, affording to Christian parents encouragement to persevere in the due religious training of their children, and adding one more to the many evidences of the truth held by the Church, that the Spirit of God does, indeed, abide in the hearts of those little ones, who in baptism, have been “born again and made heirs of everlasting salvation, through Jesus Christ,” even though there

still remains in these regenerate ones much of that sinful nature, of which all are partakers by the fall. The thought too, that these lines may meet the eyes of some of the little friends and companions of the deceased, is a further inducement to us to record a few of the facts and circumstances connected with her departure from this life; for by these, she being dead, yet speaks to them, bidding them so to live, that where she now is, they may be also.

Naturally of an ardent and impetuous temper, this dear child was not unfrequently, during her life, betrayed into faults which occasioned her parents pain, and required on their part the exercise of that needful discipline, the entire withholding of which too often leads to the most disastrous consequences. But there were early indications in her of a more than ordinary tenderness of conscience, which made her ever ready to acknowledge her faults with expressions of ingenuous sorrow; and the words which, on more than one occasion, she uttered in the ears of her that bore her, "*I wish to be good and I pray to God to make me so, and yet I cannot be: What must I do?*" showed most clearly that inward striving of her soul against sin, which is surely the fruit of that blessed Spirit, whose renewing and sanctifying influences were sought for and pledged to her, when she was carried to the altar of God and dedicated to Him in holy baptism, and made His own child "by adoption and grace."

But whilst, in the days of health, there were these pleasing indications of her being under the guidance and influence of that Divine Teacher, whose aid is promised "to us and to our children;" it was on the bed of sickness, in the midst of suffering, and as her earthly pilgrimage drew towards its close, that there were manifestations still more remarkable, of the grace of God operating upon her youthful heart. It was in the sweet change that came over her, in the simple childlike faith that she evinced, and in the words of holy hope which she uttered—it was in these, that those who stood around her dying bed, beheld with joy and thankfulness the sure tokens of her being indeed a child of God; and marked with wonder and delight the verification of that inspired declaration, "Out of the mouths of babes and sucklings, thou hast perfected praise."

Having been always of a timid disposition, apprehensive of evil, physical and imaginary, she had often, whilst in health, expressed a fear of death, and seemed to shrink from the thought of passing through "the dark valley". Accordingly, when on the day previous to her death, she was told how ill she was, and was asked if she was ready to go to God, should He see fit to call her hence, she replied in her usual quick and earnest manner, "*not now, not now.*" On her mother's inquiring sometime afterwards, why she was not willing to go to God yet, her answer was, "*because I am not good enough.*" Then being reminded that none of us are to be accepted on account of our own goodness, but only for the sake of that blessed Saviour, who died for us, she was silent and seemed thoughtful. After the expiration of some hours, whilst all around were watching with agonized feelings the strugglings of the little sufferer for breath, as her disease (membranous sore throat,) gradually grew worse, and the time of her departure was at hand; without any attempt having been made to elicit from her a further expression of her feelings; of her own accord she spake out, and in a clear, earnest and distinct tone, said "*I don't care now if I live or if I die. Jesus has forgiven me. Jesus loves me. I'm not afraid to die.*" Words which will ever remain embalmed in the memory of those that heard them, and which may well be treasured up by surviving friends, as a precious legacy, which, through the grace of God, she was permitted to leave for their consolation. From that time her solicitude about her approaching dissolution seemed to cease. Still retaining her consciousness, she again and again looked up into the eyes of those who watched beside her, and cheerfully yielded to their request to take the medicine which her physician had prescribed, and which he desired might be continued so long as she was able to swallow.

With strong and ardent affections, her heart yearned after her brothers and sisters, all of whom had been kept out of the room for fear of contagion. At her own suggestion, the door was opened, and propped up in the arms of her father, she was permitted to see them at a distance; and but too plainly did her looks bespeak the anguish she felt at the prospect of parting from them. Soon the difficulty of breathing increased, and her sufferings appeared hard for her to endure. Not able to speak above a whisper, she yet seemed anxious to lift up her voice in prayer to God, and with childlike simplicity and filial confidence, asking direction from the loved one who had taught her the first lisps of prayer "*Ma, what shall I say?*" She repeated with touching earnestness the words suggested to her, "*Jesus help me,—Jesus help me.*" That prayer was heard and answered. Within a short time the struggle was over. Her gentle spirit was released from its earthly tabernacle and borne, we doubt not, on angels' wings to the Paradise of God, there to rest "in joy and felicity," until that glorious morn, when the sleeping dust shall be re-animated by the breath of the Almighty, and "the earth shall

give up its dead," and all of Christ's redeemed ones' shall have their "perfect consummation and bliss, both in body and soul," in His eternal and glorious Kingdom.

"Far better they should sleep awhile,
Within the Church's shade,
Nor wake, until new Heaven, new Earth,
Meet for their new immortal birth,
For their abiding place be made,
Than wander back to life, and lean
On our frail love once more.
'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse,
How grows in Paradise our store?"

W. D.

Died in this city, on Sunday, the 12th Nov., Mrs. EMMA G. HASELTINE, wife of Wm. Haseltine, and daughter of George Kinloch, in the 27th year of her age, after a painful illness, which she bore with Christian resignation and fortitude. "When death takes from us those we love, who shall bring back the departed! tears cannot do it—grief has no power—prayers avail not." "We shall go to them but they shall not return to us."

She whom we now mourn as dead was one who stood forth eminently bright in all those qualities which adorn and impart grace and beauty to human character. In life, every duty was, by her, faithfully and consistently performed. As a wife, daughter, sister, friend, she was devoted, kind, affectionate, and sincere. Upon the minds of all who became acquainted with her, she made a deep and abiding impression. Her friendship was sweet to those who enjoyed it. To the faults and failings of others, she was ever kind and charitable, yet uncompromising towards anything that was evil.

It is of her Christian character that one who knew her intimately would speak. Early instructed in the ways and teachings of our Holy Church, of which she was a zealous member, she ever manifested a love for its sacred privileges, by a constant attendance upon and participation in the means of grace. In her sickness, sweet and precious to her soul was Christ, in whom she believed, trusted, and was strengthened. So intense was the pain she suffered, that she was unable to express her feelings in conversation, but her lips ceased not to utter forth the words of prayer and praise. Never will those who stood around her forget the devotional spirit in which she was heard to say the prayers of the Church, or the deep supplicating accents into which she repeated the solemn sentences of the Litany.

She trusted in the merits of her Saviour; and as life ebbed to its close, He was with her to comfort and conduct her "through the dark valley of the shadow of death."

She has left an example devoted to God and the Church. In her life she never forgot she had a God to glorify—a Saviour to believe and imitate—a body to mortify and a soul to save. "The sun of her usefulness and piety in this life has forever set, yet there is still reflected in our moral horizon the brilliant tints of sunset glory in her undying example."

E.

ACKNOWLEDGMENTS.

The following amounts have been received for Domestic Missions, during the month of November.

St. David's Church, Cheraw, Domestic general,	\$20 00
St. Michael's Church, Charleston, for St. Augustine, E. F.,	2 50
Do. for St. Peter's, Rome, Ga.,	2 60
Friend to Missions—Upper St. John's, general,	100 00
All-Saints, Waccamaw, for Western Missions,	25 00
St. John's in the Wilderness, North Carolina, domestic general,	15 90

\$166 00

J. K. SASS, *Receiving Agent, Diocese S. C.*

CALENDAR FOR DECEMBER 1848.

3. Advent Sunday,	24. 4th Sunday in Advent.
10. 2d Sunday in Advent.	25. CHRISTMAS.
17. 3d Sunday in Advent.	26. St. Stephen, the Martyr.
20. Ember Day.	27. St. John, the Evangelist.
21. St. Thomas, the Apostle and Martyr,	28. Holy Innocents.
22. Ember Day.	31. 1st Sunday after Christmas.
23. Ember Day.	

JUST RECEIVED.
The Church Review, No. III, for October.

CONTENTS :

- Art. I. "Kendrick on the Primacy."
II. Origin and uses of the Creeds.
III. Primates of all England.
IV. Bishop Chase's Reminiscences.
V. Oliver Cromwell.
VI. The Catacombs of Rome.
Notices of Books.
Ecclesiastical Register.
Summary of Home Intelligence.
Summary of Foreign Intelligence.

Price \$3 per annum—75 cents single copy. Subscriptions received by
Nov. 1 A. E. MILLER.

Evidences of Natural and Revealed

Religion ; also, the Doctrines and Institutions of Christianity, with questions for use in Bible Classes, in Parochial, Family and Sunday Schools. By the author of "Reasons why I am a Churchman."

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ALSO,

MILLER'S Planter's & Merchant's Almanac, for 1849.

THE CHURCHMAN'S ALMANAC, FOR 1849.

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A. E. MILLER.

AN ESSAY ON CANON LAW.

Delivered before the Associate Alumni of the General Theological Seminary of the P. E. Church in the U. S., at their Triennial Meeting in 1847 ; to which is appended an INDEX of the Canonical Code of the Primitive Church, and also a DIGEST of the Canon Law of the Church in the U. States, with the Canons passed in 1847. By the Rev. W. H. Onenheimer, A. M. Price 25 cts.

The Constitution and Canons for the government of the Pro. Epis. Church in the U. States of America. Price 37½ cts.

The Journal of the General Convention of the P. E. Church in the U. S. of America, assembled in St. John's Chapel, New York City ; in Oct. 1847 : with an Appendix, containing the Constitution and Canons, &c. Price 50 cts.

May 1.

A. E. MILLER.

THE CHILDREN'S MAGAZINE.

A Monthly Publication, edited by the Rev. A. TenBroeck of New-York, is regularly received for Subscribers. Price single copy 25 cents per annum, or 50 copies for \$10, payable in advance. Also,

The Pastor preparing his Flock for Confirmation, in 4 Lectures.

Confirmation and Communion. A few words addressed to the younger members of the Church.

A Plain Catechism on the Church.

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The Doubt Settled ; Simple Stories for Children ; Charlie Burton, a tale ; Stories illustrative of our duty towards God, as contained in the first four Commandments ; The Jewels, or Michael Ashdell's Trial ; Emma, the Child that Jesus called, a new edition, And

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Dr. Wm. Anderson, Stateburg, 3 00	Dr. Wm. Anderson, 3 00
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CHARLESTON, Sept. 1, 1848.

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